The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XIII.—New Series.] SATURDAY, MAY 25, 1867. [No. 13.

WEEKLY REVIEW.

—Among the recent changes in Canada, one of very great importance has come in silently and scarcely noticed by Christians in England; nothing less than the dissolution of Church and State. Archdeacon Bethune was consecrated Coadjutor Bishop at Toronto, March 25th, without either patent or mandate from the Crown. Here is what Archdeacon Patten, who preached on the occasion, said with reference to this severance:

"Brought about by the good providence of God and by the immediate action of the authorities at home, we may well receive it as a boon, and may heartily rejoice in our perfect deliverance from the trammels of a State connection which having ceased to be protective and beneficial its continuance has ceased to be desirable. The separation is the less to be regretted in view of the recent decisions of the highest tribunals in the unhappy Colenso case and others, which present most unsatisfactory complications and results deeply to be deplored. We have cause, therefore, to rejoice that by the severance of the ties which bound our branch of the Church to the State, we escape the possibility of such scandals occurring here; our position being now so independent that we can deal with offences that may arise by prompt and immediate action under laws of our enacting..... It is no severance of our civil or political relations to the Crown of the empire, for never did the hearts of Canadian Churchmen throb with more devoted loyalty to our beloved Queen than now. Nor is it a severance from our Mother Church that we rejoice in. God forbid! We are as one with her as ever. But henceforth our union will be perfectly spiritual. It will be a union of love, a union of faith and of intercommunion in all the offices of our Divine religion."

—A remarkable coincidence was observed between the orbit of the August ring of meteors, and that of Comet II. of 1862. It is now pointed out by Dr. Peters of Altona that the orbit of the November ring of meteors is almost identical with the orbit of Comet I. of 1866.

—We lately borrowed from some quarter the statement that there were 90,000 miles of telegraph in America and 60,000 in Europe. This statement was most erroneous. A recent edition of Prescott's work on the Telegraph, gives 481,309 as the total number of miles of telegraph in the world, a number that would reach twice the moon's distance; of this, 313,815 miles are in Europe, and 140,000 in America. The United States has a much larger extent than any other country, 120,000; but Great Britain has 65,012; looking at the territorial difference of the countries, the latter figure is the more wonderful. France has 71,034. Russia comes next with 36,663. 10,994 miles are put down for India, and 14,000 for Australia. An American paper says that one telegraph company there, the Western Union, has over 100,000 miles of wire in operation; but we do'nt see how that can be, when the total for the United States is only 120,000.

—The Russo-American telegraph was commenced at a time when many believed that communication could never be maintained through long sea-lines. The wonderful success of the Atlantic telegraph, in dissipating this idea, has vastly diminished the importance of the line by Behring's Straits, and it has for the present been given up, after having been carried 850 miles North of New Westminster, and after £ 600,000 has been spent upon it. It is possible that the Russian and American Governments may complete it.

—On Monday last Bombay was electrified by a telegram published by one of our contemporaries, to the effect that a mutiny of the native troops had taken place at Meerut the previous day. On Wednesday a contradiction appeared. Some Collector had received a letter from a crazy man or a mischief-maker, informing him that a mutiny was to take place; and undue importance was attached to the letter; fears were excited; out of these fears proceeded the story of a mutiny, which has gone abroad through the length and breadth of India, to awake questionings and surmises in all the native cantonments, and which was even telegraphed to Europe. It is surprising that a private party should be allowed to send a message of such vast public importance over the lines, without any reference made to the authorities There is no country in the world where rumours are more mischievous than in India.

We have been requested to intimate that a Temperance meeting will be held on Monday at 7½ P. M., at the house of Mr. Bickers, City Missionary, Grant Road.

We hope to publish next week a communication from "A Lover of the Bible" received too late for this issue.

The Municipal Commissioner's Report is a most wonderful volume. "Those members of the body which we think to be less honorable, upon these we bestow most abundant honor," was the observation of an apostle, and the principle has received a striking illustration in this volume. Bombay has been photographed in the least honorable members of the body politic. In Hindu society the Brahmins are at the apex of society and the *bungies* or scavengers at the lowest. But in the exhibition of Bombay here made, the Brahmins are no where, and the sweepers are exalted to a dignity that may well make their head turn. The artists of the Municipal Commission have evidently hung upon their steps by day and by night, making pictures of them at all the stages of their useful but once-despised occupation, and it is these pictures that constitute a distinguishing feature of this Report. We trust that we are not expected to give any opinion of these drawings as works of art. We just now said that Bombay was photographed; but that was a figure of speech. The butchers, too come in for a share of the glorification bestowed upon the sweepers. The most delicate lady may 'realize' by the aid of these drawings, what the slaughter-house is. Our Native Justices of the Peace, of whose labors this Report is in some sense the monument, have many of them a most religious horror of all life-taking; we can figure to ourselves their emotions as they by means of these pictures, are placed in the very centre of the Municipal slaughter-house, at the moment when the throats of dozens of animals are being cut.

The Annual Report of the Health Officer of Bombay, occupies a conspicuous place in this volume, and it is this portion of the book that most teems with illustrations. *Some* of these are not bad.

The cry was raised last year, Bombay is fallen, is fallen. This must be true. At all events that report is gone abroad very extensively in the world. But such is by no means the impression conveyed by this folio volume. Bombay has been municipally going ahead. Most important reforms have been effected, and others are contemplated.

A great impulse to the work of sanitation has been given by Dr. Leith's Sanitary Report. The influence of that Report appears abundantly in this by Dr. Hewlett, who shows his wisdom in availing himself of the principles and suggestions of Dr. Leith. It is refreshing to find such utterances as the following. "Regard for the safety of the living should be quite sufficient answer for the plea adduced that such a removal (of the burial grounds) would interfere with the religious prejudices of the Hindoos and Mussalmans." Now this principle, if our rulers generally could rise to it, would sweep away a number of fearfully-fatal abuses in different parts of India.

Dr. Hewlett thinks the Towers of Silence should be closed, and another situation found for them.

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SATURDAY, MAY 25, 1867.

FLINT AND PEAT REVELATIONS.

Mr. H. Rivett-Carnac, in his notes on the so-called flint implements and arrow-heads found in Central India, dwells upon the fact that they resemble those that have been found in Europe; and he says, "In favor of the artificial origin of these cones we have the circumstance of the close resemblance they bear to one another in shape and design, and secondly the fact that such shapes can be produced artificially." We confess that the striking similarity of these flint implements, found in countries so very widely sundered, seems to our mind rather to favor the idea of a natural than of an artificial origin. Mr. Swiney, who found some of these 'implements' was at a loss to understand how they could have

been made without iron; but if the men of the flint age knew how to use iron, why should they trouble themselves to make such clumsy things as these flint weapons?

Mr. Rivett-Carnac thinks that the place (near Jubbulpore) where Mr. Swiney found these objects, was the site of a manufactory. He says:

"What may we suppose these specimens to be? Flint arrow-heads or spear-heads or finished implements used by the people of those days? I think not. In the days when these implements were in vogue there was doubtless plenty of use for them, and a weapon or implement once finished, would have been sent out into the world for business without any delay. The perfected weapons would not have been deserted and left en masse on the site of the manufactory. Arrow-heads or spear-heads, if found at all, would be found scattered about on the field of battle or where the hunter had fired them away or dropt or lost them. But on the site of a deserted manufactory we might expect to find the debris of the workshop, the broken knobs and splinters of flint, the imperfect and unsuccessful attempts to fashion by a clumsy process an implement out of stone. And this is just what I believe the present specimens to be. Not one of them represents according to my idea the stone implements of those days; they are all I think fragments of stone implements destroyed in the course of manufacture."

It is somewhat singular that these flint implements should be found both in India and in Suffolk in the places of their manufacture; and that we should have only the *failures*. There is one thing to be noticed about the Jubbulpore flints; they were not found in circumstances suggestive of a high antiquity; but on or near the surface.

Mr. Blanford does not believe that the flints are imperfect arrow-heads and spear-heads, for they are not at all adapted for piercing. If these polygonal agates be weapons, he thinks they point to a lower development of intellect and consequently to an earlier stage of human existence than had been previously known. They are made very blunderingly; ergo, they must have been made a great while ago. One of the specimens has peculiarities which Mr. Rivett-Carnac explains by the following flight of fancy: It was originally a carefully-worked spear-head that met with an accident, when the laborer determined to make an arrow-head of it. But a second accident overtook it, the stone slit down the back, and hence we have it with two sets of notches and other signs of manufacture. But Mr. Blanford does not see that the specimens were adapted for spear or arrow-heads; and thinks the notches are *accidental* and due to the structure of the stone. The one antiquarian finds in the notches very strong evidence that the flints have been wrought by man; the other finds that they are accidental.

On the whole, and while tendering our thanks to the scientific gentlemen who have given so much careful attention to the matter, we must conclude that the flint science has not as yet advanced very far.

While on this subject of antiquities, we may notice some things that are brought to our notice in Duns' "Science and Christian Thought." Deposits of peat were found in Denmark, with trees imbedded not now indigenous, and beneath one of these a flint instrument was discovered. Sir Charles Lyell entered into a calculation to show that this flint instrument, which he supposes to have been artificial, was deposited 6000 years ago. Professor Hitchcock took up the subject and showed that the growth of peat is extremely variable, accumulating much more rapidly in the primitive forest than after clearings have been effected. 'The original Danish forest of Scotch fir may have been destroyed by fire in a single season, as is often the case in North America. The draft of the substances from the soil fitted for the sustenance of one particular kind of tree, would in the course of centuries, leave some other inorganic element predominant, better suited for the growth of some other tree.' He thinks it enough to allow two or three centuries (instead of 2000 years) to the growth of a new forest. And he would substitute 2000 years for Sir Charles Lyell's 6000, for the changes in the Danish forests traceable in the peat beds.

Captain Thomas, in 1862, prepared a paper on the "Geologic Age of the Pagan Monuments of the Outer Hebrides" in which some valuable facts are stated as to the growth of peat. There are 'druidical circles' there overgrown by peat to the depth of six or eight feet. He estimates the age by the lamination of the weathered peat, fifteen lamina to the inch; and for the eight feet, 1440 years. Of course the thickness of the lamina would vary in different climates. One observer fixes the rate of growth at an inch a year.

We make the following extract from Professor Duns' interesting work:

"I am acquainted with a swamp in which birches which had at a comparatively recent period, sent their roots into the cracks in the boulder-clay, had been covered by peat from 5 to 7 feet deep. In 1861 a slip on a large scale occurred, and great masses of peat, carrying the roots and stems of birch in them, were pushed over a Scotch fir plantation growing on the edge. Suppose a laborer had dropped at the root of the Scotch firs one of those wooden spoons still used in the district! It would of course have been covered by five feet of peat, in the middle layers of which the silver birch-roots and branches are found resting. And now among the grass beginning to grow a horn spoon is dropped and falls into a crevice which takes it within two feet of the wooden one, while on the surface the iron spoon, now the staple article of this kind in the district, is picked up by the antiquary who has just made a section of the peat. Here surely would be an opportunity for generalization! An age of Scotch firs synchronizing with an age of wooden spoons, an age of white birches answering to the age of horn spoons, and as branches of the elms to be met with not far off have found their way to the moss, an age of elms synchronizing with that of iron spoons! But the elm still flourishes, says the antiquary of 60 years hence; and in rude districts, the iron spoon is used, while both the wooden and the horn ones are only to be met within museums. Therefore—but we may draw any conclusion which the phenomena clearly warrant."

ROMAN CATHOLIC EDUCATION.

THERE are in Bombay, many children of Protestant parents attending Roman Catholic schools. Up to within a year or two, there was perhaps some excuse for this state of matters, for there were no efficient Protestant Schools in the city. The Roman Catholics acted wisely under the circumstances in following the very unusual practice of devoting their attention to secular education, and the Protestants of Bombay showed a very pusillanimous and careless spirit in so long allowing Jesuit priests, and nuns under the control of Jesuit Confessors, to be the teachers of their children.

Before there were Protestant schools there was some excuse, though a flimsy one, for parents who sent their children to the Roman Catholic schools; but why Protestants, now that every part of Bombay is within easy reach of a good Protestant school, should continue to send their children to schools like those of the Roman Catholics, wherein there is the greatest danger of their perversion and wherein most imperfect methods of teaching prevail, we are somewhat at a loss to tell, unless it be that the influence of Jesuit teaching is already beginning to bear its fruit. Do the Protestant parents of Bombay realize the nature of the influences to which their children are subjected in a Roman Catholic school? Every such school is a feeder for the Roman Catholic church, and every child is looked upon as an individual on whom influence may be brought to bear which will afterwards lead him or her to become a Roman Catholic; and first to this end every means is used to please the child and to please the child's father and mother. The first step is to lead Protestants to believe that their children will not be influenced in any way by religious teaching to become Roman Catholics. Protestant boys are not taught from R. C. religious text books. Protestant girls are not in the nunneries taught the R. C. collects and hymns, nor are they obliged to attend the services of the R. C. church, which take place in the nunneries; but in spite of all this profession Protestant parents may rest assured of this, that no child is ever for a month a pupil in a R. C. school without being influenced in favor of the R. C. religion. If he is so, it is only that some greater influence may be used hereafter. It is to be remembered that the authorized tactics of the Society of Jesus, to which most of the R. C. Priests in India profess to belong, are those of deceit. The ultimate object of a Jesuit's dealing with an individual, with a family, or a church, or a nation, is to bring men into the pale of the R. C. church; and to do this the directors of the Society are so to work as not at first to alarm, but gradually to lead on, till the perversion is made complete.

To this end the children in R. C. schools are amused and flattered. Great trouble is taken by the nuns to win the affections of little girls, by those harmless little arts which women can use to wheedle children. Mothers are flattered regarding the good looks of their children. Little accomplishments are taught, and by and by the girl comes to think her nun and teacher the best friend she has. A hold for life is thus obtained. But even at school the seeds of the R. C. faith are cunningly laid. The child is not required to repeat any passage from the Breviary or from "The Garden of the Soul" but she hearso thers do so. Her books do not expressly teach papistic doctrine, but in them are references to all manner of Romanist ideas and doings, which may be made in class the subjects of explanation. Histories and Geographies refer to masses, shrines, canonized saints, the virgin, etc., and in explaining these references the zealous R. Catholic has abundant opportunity of recommending his or her favorite dogmas.

Visits are allowed, as a great favor, to be paid to chapel during mass, and pretty pictures, each setting forth some R. C. practice or doctrine, are given as keepsakes to the littles ones. This is what goes on and then if all succeeds the grown girl is taught that salvation is only possible in the R. C. Church, is taught that she most love the church more than even her parents; nay more, that she may deceive her parents in her devotion to the R. C. Church.

Are parents—Protestant parents—aware that this is what is going on? Are they prepared for the issue of Jesuit teaching?

One or two facts may remind the Protest-

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ants of Bombay of the character of that Society, which supplies Roman Catholic education to Bombay. The order of the Jesuits was established to counteract the work of the Reformation. Helyot, a R. C. writer, says that, " As from time to time new heresies have afflicted the church of God, so he raised up holy men to combat them ; and as he had raised up St. Dominic against the Albigenses and Vaudois, so *He* sent Loyala and his disciples (the Jesuits) against the Lutherans and Calvinists."

We cannot forget that in the Jesuit doctrines of *mental reservation* and *probabilism* any deceit or any crime may be allowed to be committed and pardoned after commission. Sanchez says " It is permitted to use ambiguous terms, leading people to understand them in a different sense from that in which we understand them."

And again says the same author " A man may swear that he never did such a thing (though he actually did it,) meaning within himself that he did not do so on such a day, or before he was born, or understanding any other such circumstances, while the words he employs have no such sense as would discover his meaning."

Parents should then beware. If the teaching of the Jesuit priest, or of the nun under his direction, has produced fruit, a beloved child may lie to his or her parent, and may be taught the purest Roman Catholicism every day, and deny it as a religious duty, in communicating with a heretic parent.

Suppose any parent repairs to a Roman Catholic teacher and demands " Are you a Jesuit ? or do you teach such and such things" ? that teacher if he is a Jesuit may deny that he is a Jesuit and may equivocate as to his dealings with any given child, under the above dreadful doctrine.

Should your child's R. C. teacher deny truly being a Jesuit, it should not be forgotten that still he is minister of a church which encourages all manner of false doctrine, inasmuch as that the Jesuits have received the official sanction of the Pope for all their doings.

That parent who places his child in a Roman Catholic school, or who leaves him in one, puts him in peril of moral ruin and allows him to receive impressions which may lead him away from the truth as revealed in God's Holy Word. The mother may find her daughter turn against her and the father have to be called a heretic by his son. It is the very object of those who teach Roman Catholic schools to up-root Protestantism, and to overturn the work of the Reformation. If the parents of Bombay therefore wish their children to remain members of the Reformed churches, let them not place them during their most impressible years in the schools under the influence of Roman Catholic, if not Jesuit teachers. There is a Protestant school now within reach of every family in Bombay.

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THE POPE'S TEMPORAL DOMINION

We some time ago noticed a book on the Worship of Images, by the Rev. M. Meurin, published in Bombay by a Society newly formed, called the St. Austin Society. Another book has now been published by this Society on " The Temporal Power of the Pope," translated from the Italian of father Franco, a Jesuit. The first argument here advanced for the temporal dominion of the Pope is that the temporal sovereign is generally the head of religion. The Queen of England is head of the church ; so is the king of Prussia ; so is the Czar of Russia. Why should not the Pope have a temporal dominion ? This is extraordinary logic. The argument really requires nothing more than that the ruler of the Roman state should be the head of the church within the limits of that state ; it tells directly and powerfully against a headship that should extend beyond the limits of the country. And in what sense is the Queen of England the head of religion in England ? Does she claim to have power to impose on a single individual a single article of faith ? In the case of these sovereigns the claim to stand in a certain relation of headship to the churches of their respective countries springs out of the fact that they are the temporal sovereigns of those countries. The Pope's title to temporal dominion is, contrariwise, derived from his priestly title ; and as he claims to be the head of the church of Christ, he ought to assert his right to rule as temporal lord over all countries of Christendom. The argument, if it were of any worth at all, would require, to begin with, the abdication of their power by all the Roman Catholic sovereigns of Europe.

Now what did our Lord say to the apostles on this matter of temporal dominion ?

" He said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors ; but ye shall not be so ; but he that is greatest among you, let him be as the younger ; and he that is chief as he that doth serve." Luke xxii. 25, 26.

Ye shall not be so ; that is, ye shall not exercise lordship over the nations ; so spake Christ to the apostles ; and they who are successors of the apostles, observe this direction.

" It is necessary that the Pope should be free to reprimand, threaten, cut off, if necessary, from the body of the church, even princes, kings and emperors." " Yet how could he exercise these rights, if these exalted persons could lay hands on him, imprison him or in any manner do him violence ?" Were the apostles not liable to be imprisoned ? Did they not suffer violence ? Christ did not consider it necessary, in order that they should exercise the functions devolved upon them, that they should be lifted above the liability to suffer violence. The signs of an apostle were wrought in them in much patience. " Our weapons" says Paul, " are not carnal, but mighty, through God, to the pulling down of strong holds." This entire plea for the temporal authority of the Pope, shows how completely the authority of the word of God is laid aside in the Romish church, shows, in fact, that the Roman Catholic religion is a man-made religion. There is great talk of God and of his favor, but there is no reliance upon God, no trust in his Providence, no appreciation of spiritual blessings ; the confidence is in man, in human policy, arms and treasures.

THE KINGDOM OF HEAVEN, XI.

" *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*" *Rev.* xxi. 2.

We have seen that notwithstanding the apparent disruption caused by the 20th chapter, it is essentially one vision of the bride, the Lamb's wife, the holy city, that is presented in chapters xix and xxi. The time for the execution of the judgments on Babylon, is the time for the manifestation of the bride in her preparedness, the time for the marriage-supper of the Lamb. ' He saith unto me, Write, blessed are they who are called to the marriage-supper of the Lamb.' This is in chapter xix. And in chapter xxi, ' the bride adorned for her husband' is seen coming down from God out of heaven.

How is the bride made ready ? What is that bridal attire for which the church waits ? Paul tells us, Ephes. v. 25-27 : " Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but holy and without blemish." And Rev. xix, we are told, " To her was granted that she should be arranged in fine linen , white and shinning ; for the fine linen is the righteousness of saints." Saints constitute the bride ; unblemished purity their bridal preparation.

Why is the church in glory represented as a city ? What are the particulars intended to be set forth by this symbol ?

The name of the city, New Jerusalem, bids us look to the Jerusalem of Judea, for some part of the reply to this question.

What made Jerusalem the holy city was the fact that it was the place of the divine manifestation. There was the temple of God, where it pleased Him to be found of his people, where alone sacrifices could be offered to him, where the tribes came up to worship him, where the priests ministered to him. It was the court of the great King. There, from time to time, He became gloriously manifest to those who sought him. Wherever they might be scattered, the Jews looked in the direction of this abode of their Sovereign. They did not have to look up, to find the throne of God ; that throne was in the Holy of Holies at Jerusalem.

Looking at Rev. xxi. 3, we find the vision of the descending bride followed by these words : " Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Christ told the woman of Samaria, " The hour cometh when neither in this mountain nor at Jerusalem shall men worship the Father ; (assemble to worship him, as though he were there in some singular sense) ; but in every place men shall worship him in spirit and in truth." Afterwards he said to his disciples : " If a man love me, my Father will love him, and we will come unto him and make our abode with him." That final, wonderful prayer, recorded in John xvii, gives us clearly to see what glorious future of the church Christ contemplated : " As thou Father art in me and I in thee, that they also may be one in us ; the glory thou gavest me I have given them ; that they may be one as we are one ; I in them and thou in me ; I am no more in the world but these are in the world ; and I in them." And Paul says that Christians are the temple of God. And in Galatians he speaks of Jerusalem the free, the mother of us all, distinguishable from the Jerusalem in bondage. There is much alas ! to hinder the manifestation of God in believers ; there is something of their old nature obscuring the revelation of God. When the bride is made ready for the Lamb, is freed from every blemish, then shall it be seen that the tabernacle of God is with men. The new Jerusalem is not a city with a temple in it ; but a city that is all temple. " I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it ; the glory of

God did lighten it; the throne of God and of the Lamb shall be in it."

A city, a walled city, is a place *separated* from other territory; a region apart; from all other regions men congregate in it; from this and that hamlet, this and that village, from valleys and hills, coasts and streams, prairies and forests, men are gathered together within the walls of a city, and constituted a people apart, a community distinct from all other companies of men. Well, it is so in the church of the living God. Christians are separated from all others. "I have manifested thy name unto the men whom thou gavest me *out of the world*," said Christ. They are a peculiar people. The Lord hath set apart him that is godly for himself. Set him apart by making him godly. 'They are not of the world even as I am not of the world.'

This separation is now far from being what it should be. The world does its best to hinder the walls from being reared; even as Sanballat endeavoured to hinder Nehemiah from building the walls of Jerusalem of old; and in some places there is scarcely any vestige of a wall at all. But in the day of the manifestation of the sons of God the walls will be as lofty, as massive and as resplendent as the Sermon on the Mount demands. "He measured the wall thereof, 144 cubits, according to the measure of a man, that is, of the angel." This represents the thickness of the wall, the height having been expressed in the previous verse.

The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. See what Paul says of the church, Ephes. ii. 19-20: "Ye are fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." It is the word of God that furnishes the foundation for this wall; the entire wall shall correspond to that foundation which the apostles and prophets have laid for faith, in the word of God.

Populousness is an idea conveyed by the figure of a city. A city transcendently great signifies a multitude transcendently great, a multitude that no man can number. The city is described as 12,000 furlongs in length, breadth and height; a cube of 1,500 miles. But we are not to think of this number of miles. It the term miles had been used, the number would still have been 12,000. The number 12 multiplied by itself gives 144; add thousands to give the idea of immensity. The figures are symbolical of perfection. The law of God is written in the hearts of his people; they love God with all the heart, and each the other as himself. Abiding in love, they abide in God and God in them. The number 144,000 has been previously used twice in setting forth the sealed of the Lord, the virgins that walk with the Lamb. A city 1,500 miles square would be as large as all Europe. The idea of unlimited vastness, space to accommodate all that come, all the sinners that ever lived, in fact, is that which is presented to us, along with the idea of perfection.

NOTES FROM AN INTERLEAVED BIBLE.—John IV. 39. 'He told me' &c. What was greater, he gave her a spirit of confession, and this must have struck the people. She came to the light and her deeds were made manifest. She saw them as never before.

42. 'Saviour of the world.' A remarkable utterance for the early days of Christ's ministry. These Samaritans, in their depressed and despised state, were able to comprehend better the full scope of Christ's mission, than the Jews could. They had not so much self-righteousness, blocking the way of faith. Christ regarded these Samaritans as in some sense Gentiles, and rejoiced to set forth among them the universal character of his mission. 'We have heard him ourselves and know.' The Pharisees heard him themselves and knew not.

45. 'They also went unto the feast.' This shows that the book was not written for Jews.

48. Not that the man's object was to prove Christ. He wanted simply that his son should be healed. But Christ's object was that men should believe; and as they would not believe without signs and wonders, he gave them this evidence.

53. It was the combination of power and goodness that inspired faith. Mere power would not have called forth the faith that Christ demands; for mere power would not inspire trust, or have an attractive influence.

V. 4. There is good (external) evidence for regarding this verse as a gloss, crept into the text. And the internal evidence is strong. It is not likely that God would have put forth his power in a way to distract attention from Christ, or to diminish the testimony of his supernatural works. The intermittent spring would be explained by the Jews in the manner indicated in verse four, and that verse was doubtless a marginal note, that was afterwards taken into the text by the copyists.

7. Bitter experience of the selffishness of men, prepared him for Christ's generosity.

11. 'Take up thy bed.' 14 'Sin no more.' Faith needed to obey both of these commands.

15. Throughout this Gospel 'the Jews' denote Christ's enemies.

19. The Son can do nothing of himself, nothing independently, disjointly from the Father. The Father that dwelleth in me, he said, he doeth the works.

20. 'Greater works.' Compare, That the love wherewith thou hast loved me may be in them and I in them. Greater works than these shall he do, because I go unto my Father, and whatsoever ye shall ask in my name, I will do it.

Epitome of News.

SATURDAY, MAY 18, 1867.

—The next Overland Mail after the publication of this paper, will close June 9th at 7 A. M.

—*Bombay Gazette*:—"In four months the Railway has carried down to Bombay 548,855 docras out of a total quantity received at the stations of 5,64,862 docras. Deducting the balance still left at the stations, we find that only about 15,000 docras in all have been taken away from the stations during the season to be carted down to Bombay or, it may be, used in the interior, a sufficient proof that the shortcomings of the Railway Traffic Department have been greatly exaggerated."

—The telegraphic lines are to be relieved of many of the free messages which has been hitherto sent.

—The Mail of April 26th arrived last evening. Heads of Intelligence:—The King of Greece is on his way to England. It is said that the object of his visit is to effect an understanding, with the aid of English influence, between his Government and the Porte.

The Portuguese Chamber of Peers has refused permission to the King to travel abroad. Riots have occurred in Oporto, in consequence of increased taxation rendered necessary by new armaments.

The new Italian Administration is already embarrassed with various difficulties, prominent amongst which is the question of the liquidation of the Church property.

The Prussian Chambers are convoked for the 29th of April. The Saxon is also to meet on the same day.

Hesse Darmstadt has entered into a military convention with Prussia.

The Easter Volunteer review has taken place at Dover with marked success. The number of troops assembled amounted to about 25,000.

Mr. Gladstone is announced to have virtually given up the leadership of the Liberal party.

A statue to the memory of the late Field-Marshal Lord Clyde is about to be erected in St. James's park.

General William Thomas Knollys has been appointed a Knight Commander of the Bath.

A statue of the late Mr. Cobden has been inaugurated at Manchester.

It is announced that the Emperor Maximilian has offered to surrender conditionally to Juarez. The proposal was rejected.

PROFESSOR FREILLI, undismayed by Dr. Livingstone's probable fate, has started for Algeria, hoping to solve the Saharan problem, whether it be possible to unite the two French African colonies of Senegal and Algeria by a caravan road passing through Timbuctoo; and M. de Sainl is still prosecuting his researches in Central Africa, with, it is stated, great probability of their yielding a rich scientific harvest.

—A *Darjeeling Advertiser* has been started. It says:—"We are happy to welcome amongst us a gentleman whose visit to the 'Bright Spot' has a higher and more lasting object than the recruiting of impaired health or the enjoyment of a holiday. The Rev. Mr. Phillips, having laboured for many year in other parts of India, has arrived in Darjeeling in the hopes of settling here, and establishing a mission amongst the hill tribes. We heartily wish him God speed, and sincerely trust that every facility will be afforded him by all, who, from personal experience, or the possession of books, memoranda, &c., have it in their power to aid his efforts in acquiring a knowledge of the native character, and of the various dialects of the district."

—The *Englishman*:—"A very curious and skilful operation was performed the other day by Dr. Partridge, in presence of all the medical officers of the College hospital and some few professional gentlemen from the city. A young man (a native,) Denonath by name, and whose age is about 20 years, was sometime ago admitted into hospital, suffering from a large tumour on the back of his head, nearly twice as large as the head itself. The measurement of the tumour was 20 inches vertically along the salcus, 14 inches along the left half of the tumour, and 15 inches along the right half. On Wednesday morning Dr. Partridge excised the excrescence (the patient being under the influence of chloroform) and its weight was no less than 9 lbs. 3oz. ! ! The patient is doing well."

We heard of an operation performed at the Sir Jamsetjee J. Hospital a month or two ago, in some respects more remarkable than the above. The patient was suffering from elephantiasis in the scrotum, and the abnormal mass weighed upwards of *ninety pounds*. It was successfully removed by Dr. Mackenzie.

—The King of Burmah has consented to give up his five monopolies which yielded him 25 lacs of ticals of silver. He has also modified the tariff of duties. The proclamation has given immense satisfaction.

—Lord Brownlow with £100,000 a year, 'quite the great prize in the matrimonial lottery of the upper circles' is about to marry Lady Adelaide Talbot.

—*Overland Mail*: "We have had a proclamation issued by a new Roman Committee, professing to replace the old one, in which the advantages of immediate insurrection within the Papal territory are openly proclaimed, and Garibaldi appointed general commanding-in-chief of the intended, insurrectionary movement. We have had a letter of Garibaldi himself in acknowledgment of this nomination, stating that he feels proud to call himself a Roman general, that he accepts with gratitude the appointment, and that he will nominate to the "head centre" at Rome the names of the 'centres' resident in Florence. Following on these documents we have the manifesto of the old original National Roman Committee, in reply to the programme published by the insurrectionary "centre." The National Roman Committee reject all responsibility in the consequences likely to flow from a premature movement in Rome."

"At the Exhibition of Paintings, which opened on April 22, at the Palais de l'Industrie, M. Jean de Waldeck, born at Vienna March 16,1766, and who therefore has completed his 101st year, exhibits two oil paintings, both of which he executed this winter. M. de Waldeck is the pupil of David and Prudhon."

"Ida Lewis, daughter of the keeper of Lime-Rock Lighthouse, Rhode Island, rowed out to a distant island on a Sunday morning recently, and rescued a man who for four hours had been lying upon the rocks wet from the storm and exhausted in body, his boat having been capsized, and there being no means of escape possible. The brave girl took up the inanimate body, placed it in her wherry, and pulled across the harbour to Newport. This is the fifth instance in which this intrepid young woman has rendered valuable assistance to persons in peril of a watery grave."

"A case of spontaneous combustion has occurred at Columbus, Indiana. Andrew Nolte, a German of very intemperate habits, was found dead in his shop, his lips burned away, his mouth a ghastly hole, his tongue charred to a cinder, and his nostrils blackened by fire. It is believed that his breath took fire from a cigar."

—*Friend of India*:—"The boy Deena Nath, who was sent by his father to Hurdwar in the company of a Brahmin, re-embraced Christianity at Saharunpore where he now lives with a Christian Minister."

MONDAY,—May 20, 1867.

—*Times of India*:—"Large numbers of the Hurdwar pilgrims are coming down the Indus in country boats, and orders have been issued to quarantine them above Sukkur, with a view to preventing the spread of any infectious disease."

—New Zealand, via Galle:—There have been no further signs of hostility on the part of the rebels lately in arms. They seem to have effectually disappeared.

Rottomah pa, New Zealand, has been captured by Major St. John, with a force of Volunteers and Arawas. Nine dead bodies were found in a pa.

General Chute, it appears, has received peremptory orders direct from Home to ship off all troops from New Zealand, and to remove his head quarters to Melbourne.

TUESDAY,—May 21.

—The *Christian Remembrancer*, one of the leading organs of the Ritualists, says that the 39 articles must be wholly withdrawn, in order that there may be union with Rome. They are already, he says, virtually withdrawn.

—The Government of India are of opinion, that as an adequate basis for the reconstruction of the Bank of Bombay, it would be requisite that there should be subscribed, and paid up, a capital of one million—fifty lakhs to be paid up on the 1st of August, and fifty lakhs in March next when the present agreement expires."

—The *Times of India* yesterday published the following telegram:—"The native troops at Meerut mutinied yesterday. Most of them were captured, and order was restored before evening."

It adds: "By a somewhat curious coincidence Sunday last was the same day of the Hindoo year as Sunday the 10th May 1867—viz., the first of Vaishak Vad and Jeyth Vad: and the fact suggests, undoubtedly, that the outbreak, concerning the cause of which we are wholly ignorant, had been deliberately planned. It will not improbably therefore be followed by similar attempts in other cantonments, but we do not regard the prospect with the least uneasiness."

—Mr. Nana Morojee, Hoozoor Deputy Magistrate at Surat, has been appointed acting Third Magistrate of Police in room of Mr. Dossabhoy Framjee.

—*Delhi Gazette*; May 16:—The church, of which the foundation-stone was laid by Bishop Cotton in March 1865, was opened for divine service, under license from the Bishop of Calcutta, on Saturday last, the 10th anniversary of the mutiny in Delhi. Evening prayer was said in Urdoo, at 7-30, and a sermon preached by the Revd. J. C. Whitley, after which the "Te Deum was chaunted, the choir boys chaunted the Psalms and Canticles and sang two hymns admirably well: they do great credit to the labour that must have been spent upon them. There was a fair attendance of the English residents, but the church was crowded with native Christians, both from the Church of England and Baptist Missions, and the whole of the large porch towards the road, and the arcade running from the church, was full of Hindus and Mahomedans, many of whom remained throughout the service, and behaved with much attention and decorum. On Sunday morning there was a celebration of the Holy Communion.

"This beautiful little church is dedicated to St. Stephen, and is well worthy of its memorial character. The tall campanile, with its white tiled pointed roof and gleaming metal cross, is seen from many distant points, both within and without the city; nor will the visitor be disappointed by a closer inspection. The large porch, ascending by four steps immediately from the roadway, is very striking, with its well carved columns of red-sandstone, and rich mouldings surmounted by the text "Be thou faithful unto death, and I will give thee a crown of life." The entrance porch is separated from the nave by three arches, and opens into the arcade or verandah on either side; this is between seven and eight feet width, and consists of a series of arches, supported on double columni of red-sandstone, standing on a low parapet wall. These arcades, I think, may settle the long vexed question how Indian churches can be made at once cool and pretty. The dimensions of the nave, without the porch, are sixty feet by twenty-five, the chancel twenty-one by twenty-four. The height throughout is thirty-seven and a half feet."

—*Bombay Gazette*:—"Mr. Scorgie, the late Acting Principal of the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution, has been appointed acting Director of Public Instruction at Berar, during the absence of Dr. R. S. Sinclair to Europe."

WEDNESDAY,—May 22.

—*Times of India*: "A man named Poyzer, employed on the railway works at Amrolee, was recently found dead, having been shot through the heart. The jury returned a verdict of "Accidental death," being of opinion that the accidental discharge of a gun he had been handling was the cause of death. Many, however, believe the man to have been labouring under temporary insanity. He had married a widow three days previously!"

—*Bombay Gazette*: "It now appears that Shere Alli's reverse of fortune was only temporary His most valiant supporter, Sirdar Fyz Mohammed, after reducing the Afghan province of Turkistan, has invaded Afghanistan itself and occupied Cabul without serious opposition, Afzul Khan, bereft of money and friends, retiring before him. All the stray places in the country are once more in the possession of the friends of Ameer Shere Ali Khan, whom the British Government has latterly spoken of as the "Ex-Ameer;" and, now that he is restored to his kingdom, it may be imagined with what feelings of gratitude he will regard Sir John Lawrence, and how eager he will be to make Afghanistan a bulwark of British India against the advance of the Russians. The same letter informs us that a Russian force has now definitively occupied Samarcand, so that the Khan of Bokhara has very little left of his dominions besides the capital, and is reduced to the condition of a petty dependent Prince."

—*Friend of India*: "In a short time the Venerable Archdeacon Pratt will say farewell to the diocese. In him India will lose a most accomplished scholar and devoted minister. The universal regret at his departure will be intensified if the report be true that it is the intention of the Bishop to select as his successor, the Rev. M. R. Burge, the weakest of the chaplains. From such a mistake which must hereafter be bitterly regretted the Bishop has surely some advisers to save him and the diocese."

—A shareholder of the E. I. Trading and Banking Company, was yesterday marched off to prison because he could not pay the call. We shall want large prisons for shareholding Bombay.

—*Springfield Republican*: "The number of submarine telegraph cables which are now in successful working order in all parts of the world, upwards of two miles in length, is sixty, and contain 11,579 miles of cable, and 15,727 miles of insulated conducting wire. This includes the two Atlantic cables. The number of submarine cables which have been laid and worked for some time, but are not now working, is twenty-three, containing 9527 miles of insulated conducting wire. This includes the Atlantic cable of 1858. The number of submarine cables which are total failures is ten, containing 1569 miles of insulated conducting wire. The longest telegraph cables ever laid in one length are those crossing the Atlantic. The Red Sea cable, laid between Suez and Kurrachee, was 3500 miles, but was divided into five sections and never worked through the entire length at any time. The next cable in importance was laid in 1861, between Malta and Alexandria, 1535 miles in length and laid in three sections. The next cable in point of extent is that laid in 1864 between Gwadur and Fao, through the Persian gulf, which is 1450 miles long. There are now in operation five cables over two hundred miles in length, besides the above-mentioned, viz: Between France and Algiers, 520; England and Hanover, 280; England and Denmark, 360; Sardinia and Sicily, 243; and ten additional cables exceeding one hundred miles in length. The oldest cable now in operation is that laid down in 1851 between Dover and Calais. To sum up chronologically, there is one cable which has been in operation 15 years, one 14 years, five 13 years, four 12 years, two 11 years, one 10 years, three 9 years, six 8 years, eleven 7 years, eight 6 years and five 5 years.

"The most successful undertaking, probably, in a pecuniary point of view, which science has ever achieved, is the laying of the Atlantic cables. It is found that they can be worked more than half as fast as the best land lines, and they are in reality worked more rapidly than the majority of our land lines. They are worked at an expense for battery power which is next to nothing,—only twenty of Daniels' cups being used to work across the ocean, or in other words, each cup works ·100 miles of cable. Perhaps our readers will understand the importance of this latter statement better by stating that our land lines average eight of Daniels' cups or their equivalent, per mile, or 16,000 to work over a space as great as that spanned by the cable. Then consider the saving in expense in the matter of repairs. Our land lines require a staff of repairers to travel over the lines constantly to repair broken wires, replace imperfect insulators, remove kite tails, take out creases, and remedy the thousand and one ills that our poor telegraph lines are heir to, while the Atlantic cables lie quietly and peacefully in their ocean beds without a showdow of a chance of injury. The piece of cable raised last August, in 1½ miles of water, which had lain there twelve months, was found as fresh and clean as though it had just come out of the ship,—not a particle of dirt or sand even adhering to it."

THURSDAY,—May 23.

—Yesterday the *Times of India* received the following telegram from Agra:—"In consequence of the conflicting rumours it was impossible to telegraph sooner.

The Reported Mutiny is not true.

The panic was caused by the receipt of a letter by the Collector stating that an outbreak would take place on the evening of Sunday.

From Ghazeeabad, all the women and children were sent in to Delhi, where their arrival caused a great panic.

The writer of the letter has been arrested at Meerut, and he is said to be insane."

—A Correspondent of the *Delhi Gazette* states that Eta was visited by a severe hailstorm on the 16th inst. The wind blew with great violence, almost with the strength of a cyclone, varying its direction from East to South-West. The diameter of some of the hail-stones that fell were two, three, and even six inches, and some flat ones the enormous size of nine inches, in breadth, and two-and-a-half inches in thickness. They presented the appearance of crystallized ice, of various shapes and different degrees of transparency, some being perfectly opaque, like bits of marble."

—*Englishman*:—The Bengal Government has sanctioned the sum of two rupees per month for the support of each orphan in Orissa, until the end of the present Calendar year, when it is hoped permanent arrangements may be made for them.

—*Bombay Gazette*:—"There has of late been some excitement among parties connected with Steam Ship Companies and parties interested in Railways in this part of the world regarding Australian coal. A cargo of Australian coal lately landed in Bombay which had been used by one of the Public Companies here was very favourably reported on, a fact of some importance to large consumers."

"A Telegram was received in Bombay yesterday stating that the P. and O. Co.'s steamer *Azoff* which left this port on the 27th ultimo with cargo for Suez, sprang a leak in the Red Sea and was picked up by the Company's steamer *Ellora* and towed into Aden with nine feet of water in the hold."

—At a Clerical Meeting in Calcutta, Bishop Milman suggested that an order of sub deacon or lay-deacon be established in India. The subdiaconate is open to these who are acting or wish to act as Catechists, Readers of the Scriptures, or Visitors of Hospitals and Schools; the lay-diaconate is intended for such earnest layman as deserve to be authorized by the Church to under-

take definite work of a similar character for a limited period in the Church.

FRIDAY,—MAY 24.

—*Times of India*; Telegram; Calcutta, 22nd: The tenders for the new Five per cent Public Works Loan, advertised for by the Government of India in April, were received yesterday, and showed a deficiency on the total amount required of £78,200. The highest tender was at 3 per cent. premium. for the 15 years' loan.

The total amount tendered for was £1,421,800.

—Total number of deaths last week, 351.

—The B. C. and R. Steamer *Pearl* having sprung a leak, has been towed into some place on the Madras Coast.

—*Sindian*:—"The wife of a native merchant named Soonderjee Bhattia, who lives in the town, fell a victim to snake-bite a day or two ago, but most probably through want of proper attendance. Instead of at once calling in medical assistance, the services of *jogees* were secured, and the woman, as a matter of course, succumbed rapidly notwithstanding their incantations and mummeries. At last Dr. Lookmanjee, of the charitable dispensary, was requested to attend the patient; but she was past all remedy and died soon afterwards. The snake was caught, but instead of killing it, its captors took it tenderly to the jungle and there let it go."

—China Trade Report: "It will be seen that the reports of Nienfei successes in the valley of the Yangtzse which came down a fortnight ago from the North must have been grossly exaggerated. The correspondent of a Shanghai paper who has lately passed along the river reports that Wu-hu and Tatung have never been taken as alleged or attacked, but are still in peaceable possession of the Imperialists.

"From Japan is now received the interesting intelligence that most of the foreign ministers including Sir Harry Parkes had set out for Osaca to conclude arrangements with certain members of the Gorogio for the opening of that port. In the present depressed state of trade the prospect of a new and rich port in Japan is extremely inviting, and the determination of the new Tycoon, evidenced, or rather corroborated by this event to promote foreign intercourse by every means in his power, instead of obstructing it, is gratifying in the highest degree. The state of things in Japan just now, is curious enough. The leading men of the Government followed by a large party if not by the majority of the upper classes have certainly been converted completely to western theories of international intercourse. The fervour with which they have seized on foreign inventions and adopted customs is most remarkable, and yet the position of foreign residents in Japan confined rigorously to their own little settlements, is far more disagreeable and inconvenient than in China where a steady and obstinate repugnance to all improvement and a deep-seated dislike of foreign manners, form the leading characteristics of the native mind. The remaining difficulty in Jappan is of course the "Yaconin." The rowdies of the Empire neutralise the good-will of the Government and the people at large, and a class, which, is equally feared and hated in its own country, renders necessary the continued seclusion of all foreign residents on Japanese soil, even though the people have been friendly from the first, and the Government is now anxious to encourage intercourse."

—*Colombo Observer*:—"Dr. Sloet, a passenger by the last steamer for China, (probably on his way to Java,) analyzed the so-called blood-rain which recently fell at Galle, and his opinion has been placed at our disposal. No animal matter was found in the red fluid, but the worthy Dutchman says, "The colour of the rain is seasoned [occasioned?] by a very derived [an almost impalpable?] earth dust, which could not be separated by the rough thick filter paper procurable at Galle"

—A box of diamonds of great value shipped from Bombay for Calcutta per *John Bright* and stolen on board, turns out to have been taken by the second mate, named Glover. He left the ship, and was living at Singapore. The diamonds were found in his possession.

The *Ceylon Times* says: "Glover appears to have been quite a notorious character, an Irishman by birth, but Mahomedan in religion, having two wives alive, one of whom at least he appears to have treated very badly, having deserted her a short time after marriage, and at the same time gratifying his penchant for diamonds by abstracting one from her ring whilst she was asleep.

—The *Englishman*:—The hill tribes, Meenas and Bheels of Oodeypore, are giving Rajah Shumbhoo Singh a very considerable amount of trouble. The Rajah has moved his troops against them, and several engagements have already taken place with varying success.

—*China Mail*:—Dr. MacGowan is progressing satisfactorily with his telegraph negotiations; his scheme embraces Japan, Shanghai, Hongkong, the Philippines, Guam, Honolulu, to San Francisco; total distance, 7,200 miles. Gas is being introduced at Peking at the Customs Yamen in order to show the Chinese its mode of use and preparation.

TELEGRAPHIC NEWS.

May 15*th*:—Sir J. Pakington has introduced the following Bills into Parliament: for limiting the period of enlistment; consolidating and amending the Acts relating to the East India Company's pensioners, and establishing an army reserve.

The House of Commons, with Sir J. Pakington's approval, agreed that a committee be formed to enquire into the sources and objects of military reserve funds.

The Emperor Napoleon has ordered the discharge of the Contingent of 1860.

In the House of Commons last night Mr. Hodgkinson proposed, Mr. Gladstone supported, Mr. Disraeli accepted, the amendment abolishing compound householders.

The Atlantic Cable of 1866 has been damaged by an iceberg The Cable of 1865 is uninjured.

Advices from Constantinople state that fighting had taken place in Candia, but the accounts are very conflicting.

17*th*—*Davys arrival court route Canada* (? Mr. Jefferson Davis has arrived at the coast en route for Canada.)

Cott Reform Bills *colans* seven new seats (? The Government Reform Bill creates seven new seats.)

18*th*:—Earl Grosvenor has withdrawn his motion for a five pound lodger franchise.

M. Ayrton has moved, as a substitution, a twelve months for a two years' residence. The amendment was carried by 278 to 197.

The journals in London believe that the Government will adopt the amendment.

It is asserted that England urges a general disarmament throughout the Continent.

20th.—The King of Prussia and the Emperor Napoleon have signed Luxembourg *lubin twenty* (? the Luxembourg——treaty.)

The commissiou appointed to enquire into the reorganization of the French army advise the rejection of the Bill.

France, Prussia, and Italy have urged an armistice in Candia, but which Turkey refuses.

Large American specie shipments are being made to Europe.

—21*st*:—The Commons have voted clause three of the Reform Bill, and have adopted the amendment reducimg the copyhold franchise to five pounds.

A compromise has been effected between the French Government and the Commission appointed to enquire into the Army reorganisation.

Her Majesty the Queen has laid the foundation-stone of the Hall of Arts and Science.

THE IDOLATRY OF MAN.

BY THE REV. N. HAYCROFT, M.A., LEICESTER.

(Concluded from our last.)

The *second* form of idolatry is the worship of genius. Intelligence and culture have given it an impulse in our time beyond any preceding age. We need not say how the productions of art and genius are valued and how carefully stored in our museums, how assiduously the crumbling architecture and broken sculptures of classic times are collected, how the paintings of the first masters are ever augmented in value, how the competition to purchase them is great, or how the most distinguished men in every nation and age are being assigned their true and their relative positions. Even the productions of living men now receive honour. Few have to wait till they and their contemporaries have passed from the stage, in order to obtain an acknowledgement of their merit. The canonization of men of genius now often occurs in their lifetime, with the result that the pretentious sometimes bear away the palm. The judgment of posterity will be a corrective of the evil. Time makes marvellous changes in the Pantheon of genius. Many of the demi-gods of to-day will be forgotten in the next generation, and more in that which will follow. But there will ever be men who overtop their own age, and some who rise above the men of every age. As when travelling amid the Alps we fail to discern the relative elevation of surrounding peaks, but as we recede from them the lower elevations disappear, and the higher become visible, and as we remove farther the loftier summits stand out in their majestic solitude, the monarchs of the mountains, so, as time advances, only the men of extraordinary genius receive attention and command universal interest. They stand out as the great men, not of their own age only, but of all ages. Like the huge fossils which enrich our museums of natural history, they seem specimens of extinct races, whose intellectual proportions were colossal, and in whose production nature seemed to exhaust herself. A few such names as Raphael, Michael Angelo, and others tower over the race, and others pay obeisance to their genius, as the sheaves of his brethren bowed down before the sheaf of Joseph. This worship of the gifted dead is extending. How their works are prized, the slightest fragment of their remains treasured, their cities and homes sought out, and every trace and relic of their former presence valued.

The highest form of genius finds expressions in literature. The painter and the sculptor produce immortal works which minister pleasure to the imagination and taste, suggest trains of noble thought, and kindle lofty sentiments; but as their range is limited, so also is their suggestiveness and power of influencing the mind. In the walks of literature the range is indefinite, the themes are numberless, all the avenues to the mind may be seized, and a fresh train of thought and feeling awakened by each sentence, each image, each expression. No comparison exists between the works of a Raphael, or an Angelo, and the productions of a Milton. If the former are poems on canvas or in marble, they are only sonnets or lyrics, or, at best, grand fragments of unwritten epics; the true epic contains a hundred such works. In the highest literature every sentence is quick with life. The poet is a magician who has all the powers of nature at command, and can at his pleasure sway all the faculties and stir all the passions of our nature. The universe is the field of his thought. The infinite and the everlasting may become his themes. Truth from every quarter appears at his bidding. The whole range of the human intellect is open to him. The character and ways of the Almighty Creator—themes the most stupendous and sublime that engage the seraphim—may elevate and inspire his song. The loftiest and most influential teaching has taken the form of poetry. Poets are the mightiest teachers of an age, wielding a potent influence for weal or woe, elevating or debasing, refining or corrupting their readers, and if men of pre-eminent genius, their works will be reproducing these effects for many generations. The gravest responsibility entailed on man is to be endowed with the genius of a Shakspeare or a Milton; for the writings of such men "live after them," to influence the more gifted minds wherever the English language is known. The commemorations of men of genius are of recent origination. It is not long since the gifted Handel was thus honoured and more recently the yet more gifted Shakspeare, who from the towering height of three centuries commands a larger audience, and more numerous readers than ever. Whatever opinions we hold respecting the tone and tendency of his writings, and the use to which he put his lofty powers, his dramas, by the vigour, terseness and strange energy of style, by the ever varying moods of human passion which they portray, by their condensed wisdom, their intense human sympathy and their endless freshness and variety, have exerted and will continue to exert a great influence on the more active and earnest minds. It was natural that men should recal with interest the period when a man of such peerless gifts was born, and honour the memory of one who had enriched our countrymen's literature with some of its choicest treasures.

It is, however, to be feared that this reverence for genius is in this age substituted for the higher worship which alone is worthy of us, reverence for the Great Being who gave to genius its inspiration. We deprecate a regard for genius as genius, irrespective of the moral habits of its possessor, the good or evil of his writings, and the base or lofty aim which guided his powers. It is singular that the only men who have been Shakspeare's equals in genius, Milton and Bunyan,

do not awaken the enthusiasm produced by his name. Yet when we consider their lofty principles, their communings with the unseen and eternal, their stedfast pursuit of the "good and fair," the firmness with which they trampled on all that was impure and defiling, their patriotic devotion to truth and religion, their readiness to suffer the last extremity rather than violate a "good conscience," the mighty influence of their writings and lives on the formation of saintly character and the inspiration of heroic deeds, and the everlasting results achieved by them for truth and righteousness, which shall re-appear in heaven, and light up eternity with glory, while the men themselves shine "as the brightness of the firmament, and as the stars for ever and ever,"—when we consider all these things, it is evident that either of those men, if judged by the Divine standard, has attained a moral elevation before which the names of a myriad Shakspeares are of no account. If the worship of genius as genius be susceptible of defence, it follows that, since Satan is the greatest genius out of heaven, his votaries should be numberless, and his worship a religion with us all.

A *third* form of this idolatry is hero-worship. This is a universal instinct. The worship of genius is the error of the intelligent, this of all mankind. Every nation has fallen into it; warriors, kings, and benefactors, if not worshipped during their lives have received divine honours after death. Civilized nations have fallen into this error, as well as savage tribes. Some of the Roman Emperors received divine homage in their life-time and more were after death raised to the rank of gods. The Papacy has reproduced the Pagan usage. The Pantheon of old Rome is crowded with the statues of Papal demi-gods. Every nation has its heroes whom it "delights to honour," its successful warriors, its martyr-patriots, its distinguished benefactors. Sometimes this reverence is inspired by their character and deeds; sometimes tradition passes their names on from generation to generation, long after the nature of their claims has been forgotten. Sometime names are illustrious only in the eyes of a party. A smaller circle of Englishmen honours Cromwell as one of the proudest names in our history, but a far wider circle honours the name of Alfred. Heroic names are for the most part a property exclusively national. But on rare occasions men arise whose purity of character, patriotic devotion to the good of others, and the exploits which a generous enthusiasm has achieved command for them an interest far beyond conventional limits. The names of Tell and Washington are no longer national; they are the property of the race. The names of a nation's benefactors are reverently remembered. The successful discoverers in science, the unwearied plodders for the good of others; Harvey, the discoverer of the circulation of the blood; Jenner, of vaccination; Watts, the inventor of the steam engine; Davy, of the miner's safety lamp; Howard, the philanthropist; and Florence Nightingale,—these and a thousand others dwell in a nation's grateful memory. Nor ought it to surprise us that the name of Garibaldi awakes our enthusiasm. A man so much out of the category of heroes, with little of our common selfishness, who conquered kingdoms to give them to another, who refused all honour and reward, save the affection of a grateful country, and the approval of his own conscience,—such a man is indeed so rare, as amply to account for the extraordinary interest which he has excited, and the reverence cherished for his name in every land where freedom is valued.

This hero-worship is one of the features of our times. We have not fallen into an idolatry of of gods, but an idolatry of men. The evil has permeated society. It is seen alike in politics, literature, art, and religion. Man is everything, and God is forgotten.

Having indicated the phases of modern idolatry, we proceed to point out the considerations which ought to modify and limit it.

The men who excite our admiration received their gifts from God. To pay homage to a man for his works, without a recognition of God in them, is idolatry. Do we speak of religious teachers? They are only the vehicles of Divine truth; their gifts and their acceptance, the clear thinking mind, the imagination, power of utterance, whether "sons of thunder," or "sons of consolation," their piety, their knowledge of the Scriptures, their facility of illustrating and enforcing truth are God's gifts, furnished to them in different measure, as He hath pleased, and for whose use they are responsible to Him. They are servants only—messengers, ambassadors, deriving dignity only from the message they bear and the monarch they serve. The bearer is one of ourselves, His breath is in his nostrils; wherein is he to be accounted of? But the message is of infinite moment.

Speak we of the sons of genius? Their high gifts are an inspiration from God. He made them what they were. The forms in which their genius displayed itself in poetry, painting, sculpture, or otherwise, was a direction which He gave to their powers; and theirs is the responsibility of using them for the glory of God and the welfare of their species, or of prostituting them to ignoble ends. All the productions of art and genius—all the achievements of the human mind—should be for the general good—for us to use or abuse. The man is nothing; his work everything. When he departs, his work remains a blessing or a curse for ages. If devout, he ascribed the glory of his genius to his Maker; if undevout, a curse rests on himself, and everlasting dishonour on his name. His works at the same time are a link in the chain of Divine arrangements for human welfare, and, promoted by methods which we see not, the Divine glory.

Do we allude to heroes? Their high qualities are from God; their character, achievements, sufferings are agencies for accomplishing His purpose. The men were often puppets in the Divine hand, accomplishing other objects than those they contemplated; and, as they fade in the distance, the work of God which was aided by their lives rises in stupendous grandeur. Luther and Calvin are fast receding from view, but the Divine cause which they promoted has attained a breadth of power far beyond their hopes. All such men are God's agents, doing, wittingly or unwittingly, His work, and they should be forgotten in the glory of Him who guided them.

Again, the works of men are insignificant compared with those of God. It is one of the strangest anomalies in human nature, that those who have the greatest admiration for human works, and honour the genius which produced them, fail to honour God in His works, and, surrounded by a universe of beauty speaking everywhere of its Author, are "practically atheists in the world." Why do multitudes who believe in human priests not believe in Christ, "the High priest of our profession?" Why do they honour the ambassador, yet contemn the monarch, and neglect the message? Alas! many compliment religion in the persons of its ministers, who yield no obedience to its claims; they are interested in the preacher, but reject the Gospel he proclaims. When the human teacher thus stands between the soul and God, the ministry becomes a snare and a curse. Yet many confide in a priest, who will not trust in Christ, and ask absolution from a fellow-man who will not seek forgiveness from the Lord.

The productions of the most gifted genius will not bear comparison with the works of nature. If you worship genius, you ought a thousand times more reverently to honour the infinite wisdom of God. Is the painting you so much admire equal to the landscape it professes to represent? is the painted flower equal to the flower in living beauty? is that pictured tempest to be accepted as equal to the thunder and lightning of the Almighty? that sky on canvas to the constellations of heaven? that marble statue to the organism and majesty of the living man? that magnificent temple to the planet with its infinite variety of beauty and life? If you admire the productions of the architect and the sculptor, have you no reverence for him who piled the heavens, the earth, and has, through ceaseless generations, preserved and governed them? If a picture commands your breathless admiration, or a statue that so simulates Nature that it seems to lack only life, have you no admiration for the living organisms which Nature exhibits in such measureless variety?—no reverence for the God who breathes into all men "the breath of life,"—who is the fountain of universal being, whose energy has been ceaselessly at work ever since the Creation, and whose presence makes itself felt with resistless force in the most distant regions of the universe? If you so honour the poet, painter, architect, and sculptor, that you would, were it possible, collect their works in a Pantheon, is there no honour due to the God who made them—who was the author of all their powers, and of whose intelligence their genius was but a spark? In such a state of mind you need not pity the deluded Pagan. The greatest of all idolators is he who honours genius, yet worships not the Being who conferred it. And if you so admire the works of Shakspeare that you linger over his pages with unwearying delight, that to your eye "age cannot wither nor custom stale" *his* "infinite variety," how is it that you turn away from the direct inspirations of Almighty wisdom,—wisdom which reaches us through no polluted or perverted channels, but pure and perfect from its infinite fountain? How is it, in short, that you do not study the Bible? Shakspeare's poems were the production of a genius which God created, but which in its earthly use was imperfect, wayward, earthly, and often defiling—thinking little of its lofty origin or the high purpose for which its Author lent it; but the sacred writings are the productions of God Himself. Will you degrade prophets and apostles to the level of a Shakspeare? nay, place them lower in interest and attraction? When you consider the themes of the Bible, the divinity that breathes in its pages, the purity of its ethics, the world-wide reach of its sympathies, its solution of all the great questions of the soul, its disclosure of our inner life and of the world to come, its histories, biographies, prophecies, promises, its revelation of the Father, its adaptation to human needs, its power over the conscience, its unequalled simplicity yet its profound mysteries, the sublime heights to which it points us, the peace and divine character it imparts to its believers, and the blessed immortality which it proffers—when you consider all this, can you read the works of man and neglect the Book of God? admire the works of the servant, and neglect the productions of the Master? That idolatry is the worst which pays homage at the shrine of transcendent human genius, and yet is blind to the direct inspirations of the Author of all genius.

We care not to censure your admiration of heroes. A reverence for the great and good is an instinct which, rightly directed, promotes human progress. We imitate what we honour. Happily, the Church has its heroes as well as the world, men of "whom the world was not worthy;" and the Bible has the record of many heroes, that we may follow their goodly example. But, we ask, how it is that you can admire inferior heroes, yet turn from the truest hero the world has known—one who blends in His character all human and divine perfections in symmetry and completeness, who was the purest spirit that ever breathed on earth, whose name has hallowed with immortal interest every spot He visited, who gave Himself, in infinite compassion, for the sins of men? Is not the character of Jesus incomparably superior to that of every man? Were not His self-sacrifices and sufferings for us beyond those of all others? Are not the benevolence, the unselfishness, the purity, the unworldly simplicity and heavenly beauty of His character without a parallel? How, then, can you admire a human hero, and turn away from the hero of God's redeeming mercy? Is not your hero-worship a delusion and a snare while you are aliens from Christ and His salvation? Those who appreciate His infinite beauty may constantly love to trace out and admire His character in others; for all human goodness and greatness will appear to them emanations from Him, reflections of His beauty and greatness. But those who honour the beautiful and the gifted in man, yet turn away from Him who enshrines in Himself all perfection, who is the fountain of all goodness, truth, and beauty, are as infatuated and guilty as the idolater who pays homage to the sun, and forgets the God who kindled its fires—who worships everything which God has made, yet neglects their infinite Maker. Human genius is of little worth, except as it leads us nearer to its Author. Man becomes something to us as he tends to make God everything to us. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

We add one more consideration: that while man and his works must perish, the names of heroes be forgotten, and their monuments crumble to dust, paintings rot, statues decay, temples fall in ruin, the noblest of human writings cease to be read, the earth and all the works that are therein be burnt up,—since to perish is the law of their being—man's soul will not perish, but is destined to immortality. It is, then, folly to be feeding it with "husks," instead of "the bread of life;" pleasing it with the phantoms of earthly beauty, and hiding from it things immortal and divine. We have to do with the unchangeable and the everlasting, as well as with the present and passing life. The "word of God abideth ever." When all other names and writings are

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forgotton, the Scriptures shall" "shine as the brightness of the firmament." "Christ abideth ever," the Saviour of man by His "precious blood." Heaven "abideth ever," and its open gates invite us to its joy. Holiness and blessedness are now within our grasp, if we will accept them as the gift of God's infinite grace. These are things of imperishable interest and unfading glory. They will remain the same when all mundane things are forgotten. Turn, then, from the things that "perish with the using," and seek unfading and eternal good. While you are playing with the toys of earth, and plucking its fading flowers, the precious time is wasting in which alone salvation can be attained; and if you persist, you will hereafter bewail your folly. Away, then, with everything that hinders the salvation of the soul. Seek the forgiveness of sins and the renewal of your nature. Clasp the Bible to your bosom as a priceless jewel. Make Jesus the hero of your admiration, and the example you copy. Tread in His steps, "who went about doing good." Then you shall become holy and blessed: and though you may not attain to eminence on earth, you will become a true hero in the esteem of heaven and the universe—an associate of heroes, one of those who "follow the Lamb withersoever He goeth," who are "like Him," and "see Him as He is." Man is nothing. Christ everything. "Cease ye from man." Let Christ be "all in all."—*Christian Spectator.*

THE SACRED BOOKS OF THE HINDUS.

The Vedas.

I. The word Veda, from the Sanscrit root, *vid*, "to know," literally means 'knowing' or 'knowledge'; and is emphatically used as the name of those ancient Sanscrit works, which constitute the basis of Brahminic belief, and are held by the Hindus to have been revealed to them by their deities.

2. These works were originally three, viz., the Rig Veda, the Yajur Veda, and the Sama Veda. At a more recent period, a fourth, viz., the Athava Veda, was added to them, but it never obtained that degree of sanctity which was allowed to its predecessors.

3. Each of these four Vedas consists of two distinct parts, a Sanhita, and a Brahmana. A *Sanhita* is a collection of mantras. Mantra, from the Sanscrit *man* "to think," means literally, "that by which thinking is effected;" *i. e.* a hymn or prayer, addressed to the deity worshipped. The authors of these Mantras, or the persons to whom they are said to have been revealed, are called Rishis. A *Brahmana*, from the Sanscrit *brahman* 'prayer,' gives directions for the performance of sacrificial acts, and explains the origin and object of the rite, by giving citations of hymns, illustrations and legendary narratives, and speculations of a mystical and philosophical kind.

4. According to the credible traditions of the Hindus, the Suktas, or the prayers and hymns now collected as a Sanhita, had existed in a separate form long before they were collected and arranged in the order in which they now stand. In the Rig Veda, the number of Suktas is above a thousand, containing rather more than 10,000 slokas. The hymns are composed in a great variety of metres, and are addressed to various divinities, but principally to Agni and Indra, the deities of Fire and the Firmament.

5. The collection and arrangement of the Vedas in their present form is attributed to *Vyasa*, "the Arranger," who is supposed to have lived about the time of the Great War between the Kurus and Pandus.

6. From astronomical data contained in the Vedas themselves, it has been conjectured that the origin of the Sanhita was about 1400 years B. C, *i. e* about the time of Joshua.

7. These hymns are put together with little attempt at methodical arrangement, although such as are dedicated to the same deity sometime follow in consecutive order. There is also not much connection in the slokas of which they are composed, and the same hymn is sometimes addressed to different divinities.

8. From the extensive manner in which the hymns of the Rig Veda enter also into the composition of the other three, we infer its priority to them, and its greater importance in the history of the Hindu religion. It is to the Rig Veda then that we must have recourse for correct notions of the oldest form of the religious doctrines and practices of Hinduism.

9. *A Specimen of the Hymns of the Rig Veda.*

Hymn to Agni.

Sùkta. 1

1. I glorify Agni, the high priest of the sacrifice, the divine, the ministrant, who presents the oblations to the gods, and is the possessor of great wealth.

2. May that Agni, who is to be celebrated by both ancient and modern sages, conduct the gods hither.

3. Through Agni the worshipper obtains that affluence which increases day by day, which is the source of fame, and the multiplier of mankind.

4 Agni, the unobstructed sacrifice, of which thou art on every side the protector, assuredly reaches the gods.

5 May Agni, the presenter of oblations, the attainer of knowledge, he who is true, renowned and divine, come hither with the gods.

6 Whatever good thou mayest bestow, Agni, upon the giver of the oblation, that verily shall revert to thee.

7 We approach thee, Agni, with reverential homage in our thoughts daily both morning and evening.

8 Thee, the radiant, the protector of sacrifices, the constant illuminator of truth, increasing in thine, own dwelling, (*i. e.* the chamber in which fire worship is performed, and in which the fire increases by the oblations poured upon it.)

9 Agni, be unto us easy of access, as is a father to his son; be ever present with us for our good.

Hymn to Indra.

Sùkta. 8.

1. Indra, bring for our protection riches, most abundant, enjoyable, the source of victory, the troubler of our foes.

2. By which we may repel our enemies whether encountering them hand to hand, or on horseback; ever protected by thee.

3. Defended by thee, Indra, we possess a ponderous weapon wherewith we may entirely conquer our opponents.

4. With thee for our ally, Indra, and aided by missile-hurling heroes, we are able to overcome our foes arrayed in hosts.

5. Mighty is Indra and supreme; may magnitude ever belong to the bearer of the thunderbolt, may his strong armies ever be vast as the heavens.

6. Whatever men have recourse to Indra in battle, or for the acquirement of offspring, and the wise who are desirous of understanding, obtain their desires.

7. The belly of Indra which quaffs the Soma juice abundantly, swells like the ample fluids of the palate.

8. Verily the words of Indra to his worshippers are true, manifold, cow-conferring, and to be held in honour; they are like a branch loaded with ripe fruit.

9. Verily, Indra, thy glories are at all times the protectors of every such worshipper as I am.

10. Verily his chanted and recited praises are to be desired and repeated to Indra, that he may drink the Soma juice.

The contents of the Rig Veda are all of this description. Can anything be conceived more insipid and unprofitable? To call this a Revelation from God to man is absurd. It is rather the cry of the human spirit amidst its ignorance and weakness, seeking help and deliverance from gods of its own creation, the feeling of the darkened soul after the Great Unknown, if haply it may find Him.

10. The Sanhita and the Brahmana constitute that which is properly called the Veda. They are also denominated *Sruti*, or revelation, as having come directly from God. But there is another class of works intimately connected with the Veda, and held in equal reverence by the Hindus, viz., the *Upanishads* The word Upanishad means "mystery"; and these books accordingly contain the mysterious science, which through the impartation of what Hindus call real knowledge to the human mind, is considered as leading to eternal bliss.

11. *The subjects of the Upanishads* are frequently treated in an unconnected manner; they are intercepted by legends and allegories; adapted to the form of dialogues; and abound in repetitions and verbose phraseology. Being accessible only to the understanding of the educated, the Upanishads became the basis of that more enlightened belief, which, at all periods of Indian history, has struggled against the popular idolatry.

12. *Specimen of the Upanishads.*

"Now explain the Inner Ruler. He who, dwelling in the earth, is within the earth, whom the earth does not know, whose body is the earth, who within rules the earth, is thy soul,—the Inner Ruler—immortal. He who, dwelling in the waters, whom the waters do not know, whose body is the waters, who within rules the waters, is thy soul,—the Inner Ruler—immortal. He who, dwelling in the fire, is within the fire,&c..... he who, dwelling in the atmosphere, &c.....he who dwelling in the wind, &c.....in the heavens, &c.....in the sun, &c..... .....in the moon and stars, &c.....in the darkness, &c..... in the light, &c.....in the eye, &c..... in the ear, &c.....in all element's, &c... .....in the vital air, &c.....in speech, &c.....in the mind, &c..... in the skin,&c.....he who, dwelling in the seed, is within the seed, whom the seed does not know, whose body is the seed, who from within rules the seed, is thy soul—the Inner Ruler—immortal. Unseen, he sees; unheard, he hears; unminded, he minds; unknown, he knows. There is none that sees, but he; there is none that minds, but he; there is none that knows, but he. He is thy soul,—the Inner Ruler—immortal. Whatever is different from him, is perishable."

13. Besides the Upanishads, there are the *Sutras*, which contain a complete system of the Vedic rites, according to the Veda to which they belong.—*Arunodaya.*

DOMESTIC OCCURRENCES.

BIRTH.

MAIDMENT—May 18*th*, Esplanade, the wife of Mr. W. Maidment, Controller of Municipal Accounts, of a son.

MARRIAGES.

SHORE—GANTZ—At St. Andrew's Church, by the Rev. D. McPerson, Mr. Alfred Thomas Shore, Engineer, to Miss Harriett Eleanor Gantz.

LANE—ALLARDYCE—May 14*th*, at Janiphul, Berar, by the Rev. H P. James, Lieut. Clayton T. Lane, District Superintendent of Police, Oomraotee, to Nicola Arbuthnot, daughter of the late Willam Allardyce, Esq.

DEATHS.

LORIMER.—May 17*th*, at Mahim from confluent small-pox, Allan James Scale Lorimer, Esq., aged 34 years.

MOORE—May 17th, at Shah-i-Bagh, Ahmedabad, Annie Frances, the infant daughter of Captain Thomas Moore, Bombay Staff Corps.

DESMIER—May 20th, at Mazagon, Robert Desmier, aged 26 years.

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Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, May 25th 1867.